13: Morgan E-5 (1859-1860, 1862) 1959 NQ18 Pawnee NQ18

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THE INDIAN JOURNALS

1859-62

[Title Page]

Ann Arbor: The University of Michigan Press

114 I went on to Omaha partly to see as much of the upper Missouri as possible, and partly with hope of finding some Omahas or Pawnees at the village whom I was informed were frequently there. I found a band of [361] Pawnees some thinly encamped near the village and they were over at the boat and squads of them remained about the boat during the day and night. I went down to 124 the encampment, tried to find their interpreter who has the respectable name of John Rogers, but could not find him. Unfortunately for me a theft had been committed the day before by the Shawnees and he for some reason thought best to leave and to keep out of the way. I found a Pawnee who could talk some English and commenced a schedule with him, but I soon found out it would not answer and gave it up, and offered him pay if he would hunt up and bring Rogers to me during the day, which he promised to but did not do.

181 The Pawnees are said to be demoralized as a nation. Their women are universally prostitutes, they all steal and beg and are idle and profligate. This character is given to the nation and not to the few who wander about. How far it is just to the mass of the Pawnees who remain at their village at

[P 66 (A)]
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181 home I cannot say, but I should think it must [be] too strongly expressed. The specimens I saw at Omaha were of a low, vile
[548] and filthy order. The women were all prostitutes and diseased, some of them clearly. I saw men offer to sell the use of their women for a paltry compensation, which fact
[182] proves the entire completeness of the demoralization of this portion of the band.

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Pawnee System of Relationship

602 On the return of Mrs. Allis and her son we made an attempt at the Pawnee, and could not complete it even with the aid of the Pawnee woman.[42] But I was able to ascer-

42 [see Cat. 116 p 213 - Analyst]

602 tain that the children of brothers are brothers and sisters to each other, and that the children of two sisters are the same, but about the children of a brother and a sister I could not ascertain. There is no term for
[601] aunt, therefore a father's sister is a mother, and probably her son is a brother, but on this point I could not make any certain
[115] progress. Col. Peter A. Sarpy of St. Marys
[587] told me that the father's sister was a grand mother, and a man could marry this grand mother. If there is no aunt, then a woman has no nephew and niece, and a woman's brother's son is her grand son. But the mother's brother is an uncle, and consequently a man has a nephew and niece. I think I can nearly write out this system, but at all events I feel sure Mr. Allis will be able to do it for me with the aid I shall now be able to give him.

123 I stayed with this pleasant family which consists of a mother, two sons and one grown daughter and also an orphan girl brought up by them, and the Pawnee woman besides the Rev. Samuel Allis now absent as before stated. They refused compensation for my entertainment, and I left them Friday morning to return to Mr. Hamilton at Bellevue, well pleased with my visit: I am
114 to write to Mr. Allis on my return, and to
[125] send him a schedule and they say he will attend to it for me.

I returned about three o'clock, June 8, to Bellevue, and shall remain here until Saturday morning when I go up to Omaha to meet the boat on which I am to return to Rulo, where I shall make a desperate effort for the Blackfoot and the Sheyenne and also try at Omaha again for the Pawnee.

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The Pawnees

619 The Pawnees are divided into four princi-
199 pal bands: the Grand Pawnees (Cha-we),
131 the Republican Pawnees (Kit-ka), the Tappa Pawnees (Pe-ta-ha-we-rat). These speak the same dialect. And the Pawnee Loups, Skee-de (Wolf), who speak a different dialect.[11] All these now reside on the Pawnee Reservation. The Pawnee Picts [Wichita] live near the country of the Osages. Mr. Allis knows nothing about them. The Arikarees speak a dialect of the same language. [Arikara and Wichita were Caddoan-speaking tribes.] The Pawnees told Mr. Allis that they had lived from time immemorial on the Platt, the Nemaha, Salt Creek, on the North, or Republican, fork of the Kansas.

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[11] [see cat. 116, #220 (A) - Analyst.]

619 They do not claim to have lived on the
131 Missouri. They claim once to have owned all the land west of the Missouri from the Platt to the Kansas. The Loups went off from the principal band and went south of the Osage River where they remained for many years. The Republican Pawnees once occupied the Republican fork of the Kansas. They do not know where they came from. They say that there are the sites of
[361] their villages still known to them on the Nemaha, Salt Creek, and on the Platt and Republican fork of the Kansas. The Keeches, so-called by the Pawnees, who now live in the west end of the Indian territory somewhere, are cognate. They live near the Pawnee Picts, south of the Osages and the Comanches.

Tribes [*Clans*]

614 He [Allis] thinks they are divided into tribes.[12] The marks which he has seen on their robes and lodges are the Eagle, Bear, Beaver, Owl, Buffalo, Deer. The son succeeds the father as chief. He was unable to give me any information upon this question.
764 He never saw but one burial. They excavated a grave or trench and then dug an opening in the side large enough to insert the body under the undisturbed earth, laid it in horizontally, covered it with a mat, and deposited by its side a number of articles, filled up the trench and raised a mound over it.

Pawnee Matting

285 He [Allis] showed me a specimen of their work in a floor matting made of a species of rush. It was coarse but strong, about two or three yards wide and five yards long. It was stitched or woven on bark threads and very creditable work. With instruction in the art of manufacturing and with reeds of a supe-

[P 136 (A)]

12 [see cat. 116 p 220 (A) - Analyst]

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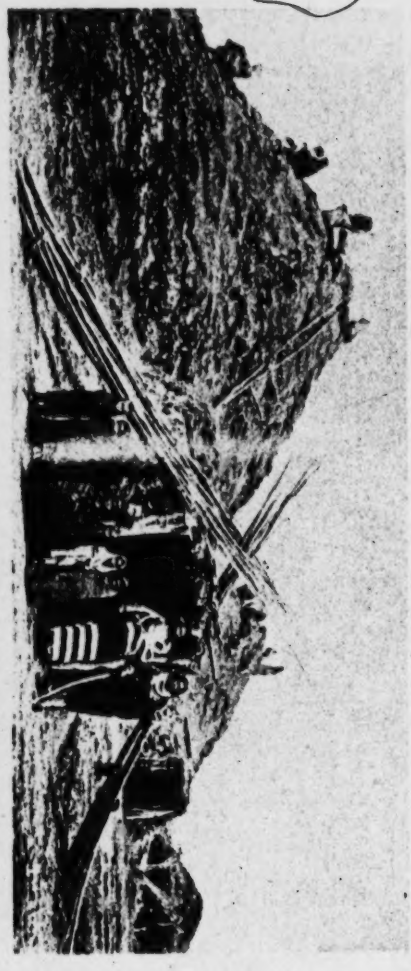

Pawnee earth lodges. This photograph, by the admirable pioneer photographer William H. Jackson, was taken in the Pawnee village at Loup Fork, Nebraska, 1869-70. The variety of housing adopted by the various Indian tribes seems to have interested Morgan.

[p 136 (B)]

285 rior quality they might produce an article which would have commercial value. Among
461 all our Indian nations the industry of the woman is proverbial, and if it could be encouraged in the direction of domestic manufactures, the products of which were purchased by government factors at such prices as would reimburse the money an incalculable benefit would be conferred upon them.
000 The women would then support the whole of them. And after a time the men would unite with them in the labor. I talked with Mr. Allis about the Agency system as at present organized, and its results.

Indian Agency System

648 Mr. Allis agreed with me that the Agency
657 System was a failure. His observation confirmed mine that many of them are dishonest, some incompetent, and but a few really useful. He is not at all satisfied with Mr. De Pau[?][13] the present agent of the Pawnees. He says he has sold the crops raised on the Indian farm, which ought to have been distributed among the Pawnees; that he has hired out the threshing machine, purchased

[p 136 (c)]

13 [See cat. 116, p 220 (B) - ANALYST]

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648 by a former agent, to white settlers at different places, and that finally a team became
657 frightened while drawing it, and ran away with it and pretty much destroyed it. He says the Pawnees are annoyed by the settlers, and that the licensed trader system is not well managed. He thinks there should be two, and but two, traders licensed, that the Indians may have the benefit of competition, and that a better system would be one something like that of the army settlers. He said he could not get the agency. He did not try as he knew it was impossible. It was a political race as usual between several applicants.

771 About the religious system of the Pawnees—he knew but little as he had never studied the subject. It was an element worship with medicine and conjuration. They have no term for Devil, and are very superstitious. For want of time I could not take it up further.

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[p 141 (A)]
[pp 137 - 140 not processed]

648 The licensed trader of the Pawnees is
657 aboard. I saw him several times at St. Jo. He is about 25. The Pawnee annuity is $20,000 cash, and $20,000 in goods. This year they received but $15,000. He said he sold them in goods last winter $12,000. Their annuity was paid to them in the Spring. Thus he received the greater part of the money. He said he got his pay at the time the Pawnees received theirs. That it would not do to let the money go into their hands, as in that case he would not get his pay. He took it of course as the Iowa trader did, above described.

Pawnee Farm

The Pawnees have a farm of 1000 acres cultivated by the agent. He understood $20,000 per annum was allowed to the agent to expend upon this farm, $5,000 quarterly. This seems large. He said the crops were distributed among the Pawnees. [Rev. Samuel] Allis said the agent sold the last year's crop. I understand the agent[30] of the Paw-

38 [See category 116, P. 221 - - Analyst]

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648 nees is now in some trouble with the Gov-
657 ernment. No doubt like most of the agen-
cies, this of the Pawnees is conducted iniq-
uitously.

[p 141 (B)]

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[114] 42. Morgan did not succeed in obtaining the Pawnee system until his field trip of 1862.

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[p 220 (A)]
[pp 214-219 not processed]

619 11. Alice C. Fletcher renders the native names of the bands: Chaui, Kitkehaki, Pitahauerat or Tapage, and Skidi (article "Pawnee," in *Handbook of American Indians*, F. W. Hodge, ed., Washington, 1910). Clark Wissler (after Powell) places all four bands in the Pawnee type of the Caddoan language family (*The American Indian*, 2nd ed.; New York, 1922, p. 405).

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614 12. In *Ancient Society* (pp. 164–65), Morgan says it is doubtful if the Pawnees had gentes (clans), but cites Allis' belief that they did. Apparently they did not, for Alice C. Fletcher discusses their social organization without mentioning clans (Fletcher, *op. cit.*, II, 215).

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657 13. Benjamin F. Lushbaugh, Indian agent, prepared the report for the Pawnee Agency, Nebraska Territory, for 1862 (*Report of the Commissioner of Indian Affairs for 1862*, pp. 266–68).

~[P 220 (B)]

13:Morgan E-5 (1869-1860, 1862) 1959
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657 30. Benjamin F. Lushbaugh was the agent for the Pawnee in 1862. He has some account of his farming activities in his report for that year. A special farmer, Chas. H. Whaley, assumed his duties on the reserve on July 1, 1862 (*Report of the Commissioner of Indian Affairs for 1862*, pp. 266–68).

[#221]
[pp 222-233 not processed]